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Character the End of Education



CHARACTER is the quality of a man, the texture of his mind, the color of his soul. It is not what we have, not what we can reach, not what we feel, *but what we are*. It is that substance of soul which determines in advance what a man will do under given circumstances. Character is to a man what ripeness is to vegetation, what proportion is to architecture, what exactness is to mathematics—it is his perfection.

The whole confidence of the world, on which trade and empires and homes and heart-happiness are all built, is confidence in character. Moral worth is the core of the world's worth. About it the whole grand casting is settling into forms of infinite beauty and goodness. Take character out and there is naught but a confused mass of boiling metal, an ultimate explosion and hissing fragments.

The formative influences which operate on character are vastly important. Among these influences none are more important than education—that received in our colleges and universities and especially in our great free public school system. And these two important things derive greater importance from their association, just as two concave mirrors placed in right relations will make fire at the focus, or as two watch crystals joined edge to edge and filled with water will bring fire from the sun.

Education is the development of the faculties of one's nature. True education therefore is the symmetrical devel-

opment of one's faculties. It thinks of the man instead of any attribute of him. It will not linger in the outer courts but has a message to "the king." It holds it to be self-evident that the culture of the living power is valueless (in the best sense of a man's value) and even dangerous, if it is robbed of that which must go before it and with it and come after it—the culture that gives the trained body and disciplined mind to the care and control of an educated and wide-awake, but well-controlled will. This is not only education, *i. e.*, bringing out life, but modelling and fixing into permanent forms the life evoked. This is character-making, which is a fit and final result for thinking—better than money-machine-making, better than cramming, better than arming a man's intellect against his nobler nature. Education, in the narrow etymological sense, is striking a flint upon steel and bringing out the spark; this character-making is catching the spark upon the tinder and kindling a permanent fire.

Character is not only the student's first need for himself, but is also indispensable to the welfare of the state. And this is the great reason why it should be the end of all common school education, since our free public school system is maintained and conducted primarily if not indeed exclusively in the interests of the state. Patriotism may be found in the student's closet as well as at the cannon's mouth. "A despotism," says Montesquieu, "is supported by fear; a republic by virtue."

IN SOCIAL ROOM
OF
MONTESQUIEU HALL

The Bible in the Schools—History and Present Practice

A LITTLE study of the history and present use of the Bible in the schools of this country would quell many fears and answer many objections to its return and use in our educational system today. The question and answer method simplifies the facts for the busy student.

1. Was the Bible ever used in the schools of this country?

Yes. For more than 225 years prior to about 1870, in fact always prior to that time, the Bible was in regular daily use in every school in the land.

No. Such a law cannot be found. The Bible was simply crowded out quietly. The custom was changed with no sanction of law.

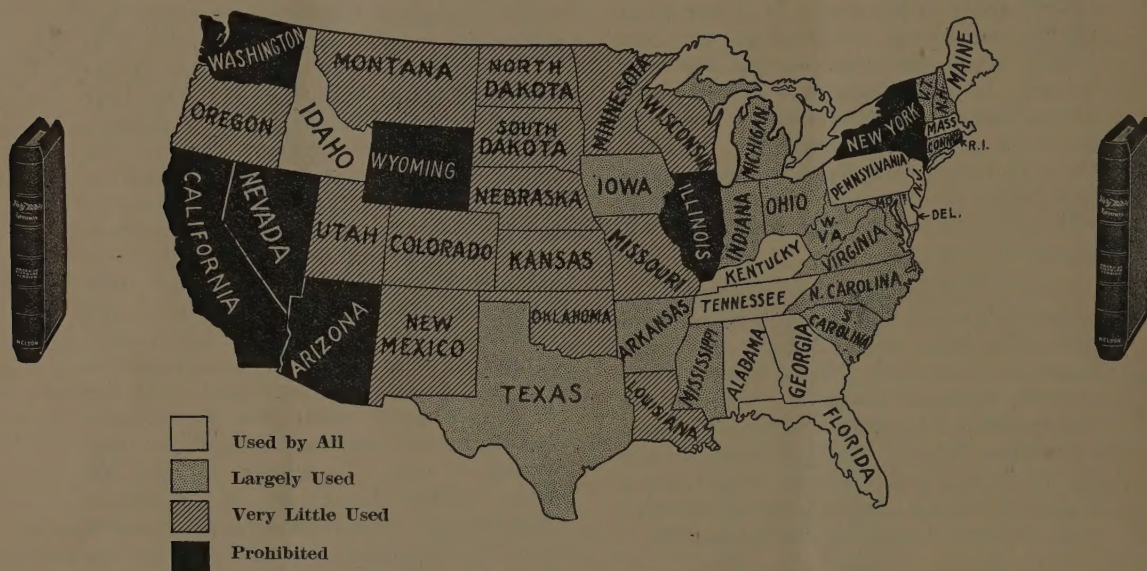
4. How many and what States now require the daily use of the Bible in all their schools and when was the law passed?

There are eleven such States. Massachusetts passed the law in 1855; Pennsylvania in 1913; Tennessee in 1915; New Jersey in 1916; Alabama in 1919; Georgia in 1921; Maine and Delaware in 1923; Kentucky in 1924;

About 36,000,000 people live in the above states and cities, almost a third of the people of this country. These laws have been passed mainly within the last fifteen years. Investigation reveals that they work well and that there is no trouble from any source.

7. How many other States by law forbid the exclusion of the Bible from their schools?

There are eight such States—Iowa, Indiana, the two Dakotas, Kansas, Oklahoma, Mississippi and New York. In New York the law applies only to



1. **White.** The states that by mandate of law use the Bible every day in all her schools—Maine, Massachusetts, New Jersey, Delaware, Pennsylvania, Kentucky, Tennessee, Alabama, Georgia, Florida, Idaho.

2. **Dotted.** The states where by custom the Bible is today largely used without mandate of state law, fifteen in all—New Hampshire, Vermont, Connecticut, Maryland, North Carolina, South Carolina, Virginia, West Virginia, Ohio, Michigan, Indiana, Iowa, Arkansas, Mississippi, Texas.

3. **Striped.** The states where the Bible is permitted but not largely used—Colorado, Louisiana, Minnesota, Missouri, Montana, Nebraska, New Mexico, Oregon, Rhode Island, Utah, Wisconsin, Kansas, Oklahoma, North Dakota, South Dakota.

4. **Black.** The states that exclude the Bible, seven in number—Illinois, Washington, California, Arizona, Nevada, Wyoming, New York.

It was not there by mandatory law, but by custom *everybody* felt that the Bible should be in the schools and it was there by common consent.

2. When and how did the Bible get out of the schools?

Just following 1870, it was quietly pushed out by atheists and misguided churchmen, largely aliens—aliens in spirit if no longer so in fact—while simon-pure Americans did not realize what was being done. Since then, except in certain localities, the Bible has been until recently largely out of the schools.

3. Did any State ever pass a law plainly shutting the Bible out of its schools?

Florida and Idaho in 1925.

5. Is the Bible now read daily in all the schools of any great cities outside of the above eleven states?

Yes. The Bible is now read devotionally by local school board rule in all the schools of New York City, Baltimore, Washington, Indianapolis, Richmond and Norfolk, Va., Hartford, Conn., and Flint, Mich.—all cities of more than 100,000 inhabitants. There are at least 33 cities of more than 100,000 population in all of whose schools the children hear the word of God read every day.

6. How many people now live in this country under laws that put the Bible into daily use in all their schools?

New York City where the law has been in effect since 1844. As noted above, the City has gone beyond the State Law and requires the daily use of the Bible in all her schools. The above laws were passed mainly in the days when the Bible was in regular use in all the schools, and evidently meant that the Bible should stay in the schools. But in spite of the law, the Bible was quietly pushed out, so that the law has become largely ineffective.

8. What States permit the use of the Bible in their schools through favorable Supreme Court decision or construction of their law by proper officials?

There is a little uncertainty in some

States owing to changing officials and opinions but, generally speaking, the following States have favorable rulings, twenty-four in all.

Arkansas, California, Colorado, Connecticut, Louisiana, Maryland, Michigan, Minnesota, Missouri, Montana, Nebraska, New Hampshire, New Mexico, North Carolina, Ohio, Oregon, Rhode Island, South Carolina, Texas, Utah, Vermont, Virginia, West Virginia, and Wisconsin. The Supreme Court places some restriction in Wisconsin and Louisiana. In California the Supreme Court said the Bible may be used as a reference book but did not say whether it might be read devotionally, while the Attorney General says it may not be so used. In some of the above States, mainly east and south, the Bible has gone back into very large use in the schools by custom. In others it is very little used.

9. What States exclude the devotional use of the Bible from their schools? There are seven. Illinois and Washington by Supreme Court decision; California, Arizona, Nevada and Wyoming by ruling of the Attorneys General; New York State, outside of New York City, by ruling of the State Superintendent of Schools.

10. What State Supreme Courts have spoken on the right of the Bible in the schools? Also when and what was their verdict?

Illinois, 1910, Washington, 1918, wholly unfavorable. Wisconsin, 1890, Louisiana, 1915, partly favorable. Maine, 1854, Massachusetts, 1866, Ohio, 1872, Iowa, 1884, Michigan, 1898, Nebraska, 1902, Kansas, 1904, Kentucky, 1905, Texas, 1908, Iowa, 1918, Georgia, 1921, California, 1924, Colorado and Minnesota, 1927, all wholly favorable. The California case involved only the use of the Bible as a reference book. All others referred to the religious use of the Bible.

11. How many individuals by their opinions have excluded the Bible from the schools of the States where it is not permitted? All told, not to exceed thirteen—a majority of three members of the Supreme Court in Illinois, the unanimous verdict of the five members of the Court in Washington and one person in each of the other States.

12. Has the Supreme Court of the United States ever considered the

question of the right of the Bible in the schools?

No. No such case has ever reached that body. Friends of the Bible in the schools are very anxious to get a case before that body, but when they win they cannot carry the case up, and the enemies seem to be afraid to do so. However, the question of the Bible being a sectarian book is one of the great questions on which the matter gets before the Courts. And the highest Court in the land in the Girard Will Case, nearly one hundred years ago, said the Bible is not a sectarian book.

13. Has any act ever been passed by the National Congress touching the question?

Not directly. But under general provision of the laws passed by Congress, the school board of Washington, D. C. has required daily Bible reading and prayer in all the schools since 1898.

14. What do State Laws, court decisions, or legal opinions, say about the Bible being a sectarian book?

Only one State Supreme Court has ever held the Bible in any version to be sectarian—Illinois. Numerous such Courts have specifically held that the King James version is not sectarian. The California Court held that neither the King James nor the Douay version is sectarian. Nearly all the States have laws forbidding sectarianism in the schools and still, under the laws, the Bible is generally admitted, thus indicating that the Bible is not considered sectarian.

15. Has any State Law requiring the use of the Bible in the schools ever been tested before a State Supreme Court?

No. Friends of the measure cannot carry a case to the Courts except in self-defense. Enemies of the law must be the aggressors, and they have not seemed to have the courage to test such a law in the Courts. Their inactivity speaks loudly for the constitution of the laws. Numerous of the cases before Supreme Courts have tested school board rules requiring the use of the Bible in the schools, and here the result would be the same without doubt as if the State had passed the measure. In all these cases the school board has been sustained in passing the measure. The Massa-

chusetts, Texas, Georgia, Colorado and Minnesota decisions were all of this character.

16. What is the present tendency in reference to the devotional use of the Bible in the schools?

The Bible is going back into the schools at a rapid rate, both by custom and the mandate of school board rule and State Law.

17. What, in a word, is the purpose of the Bible in the schools? Not at all for sectarian purposes but for its fundamental religious value, especially in so far as this helps to give moral standard and guidance to the youth of the land in their preparation for good citizenship. The State feels that the Bible and Religion belong to the State as much as to the Church; that the State has a right to and must use them in the interest of good citizenship; that for the State to lean upon the Church for the proper training of its youth in things religious would be a union of Church and State and a denial of State Sovereignty.

At the meeting of the General Federation of Women's Clubs held in June in San Antonio, a resolution was adopted urging all women's clubs to seek to get Bible study into the curriculum of the public schools, the purpose as expressed being to overcome the spread of atheism among children. The resolution came from Tennessee in all of whose schools the Bible has been read by mandatory law for the last twelve years.

The high school at Fostoria, Ohio, uses the Bible. Recently two-hundred copies of the Book were purchased by the students for use at the school. But Governor Donahey vetoed the bill putting the Bible into daily use in all the schools in the State. He said that the bill violated separation of Church and State. Funny how the Bible must, by law and at the State expense, be kept in the cells of all convicts in Ohio and still should be out of the schools. Well, anyhow, the State Supreme Court said the Bible has a right in the schools, and thousands of Ohio school teachers use the Bible with the children. The governor should read up.

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R. H. MARTIN, Editor-in-Chief

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In view of the temporary illness of the editor, the preparation and securing of matter for this issue have fallen to the lot of the Chairman of the Board of Directors of the National Reform Association. In this undertaking he has had the assistance especially of the Rev. W. S. Fleming of Chicago, who has written not only the article over his own signature but also considerable other informational matter, especially of a historical character. This we are saying not only to give Mr. Fleming the credit that is his due, but also to relieve the editor, in his absence, of any responsibility personally for anything that appears in the September issue.

To the thousands of readers of the Christian Statesman it will doubtless be sad news to learn of the decease of the Rev. Richard Cameron Wylie, D. D., LL.D., who for many long years had been not only an able and in every way active member of the National Reform Association, but also and particularly connected with it as editor-in-chief or associate editor of this, its official journal. Following a comparatively brief illness he quietly and peacefully fell asleep at his home, 119 West McIntyre Avenue, North Side, Pittsburgh, Pennsylvania, late the evening of Tuesday, July 31st. A fuller notice of his life and work in behalf of the cause for which this journal stands will appear in a later issue.

A recent letter to a State Superintendent of Schools asking what he thought of the law in his State that requires the reading of the Bible in the public schools brought the reply, "I doubt the propriety of legislating the

curriculum of the public schools." There you have it in a nutshell, a super-government—a government in the government and above the government. The people must not say what shall be taught in their schools because they are not competent. That is the idea. The people must keep hands off the schools except to pay the bills and send the children. That idea is spreading in the educational world. It is a super ego of some teachers. We will hear more of it. It is what is putting atheism in the schools, lower as well as higher. That was the question at the bottom of the Scopes case. Since what the schools are the Nation becomes, it means a Nation made after the pattern of the teachers alone without consultation with the people, not a democracy but a teacherocracy. No, teachers, we respect you highly, and think you are in a great work and doing it greatly, but you are the servants, not the masters of the Nation. The children are ours, the schools are ours, the money is ours, and the Nation is ours, and we must and will hold the reins of education.

Must we rely upon science or upon God to form and reform character is a question now being prominently discussed in religious and scientific circles. One prominent scientist puts it thus: "The God of the religions is as equally ineffective in the formation and reformation of character as he is in matters physical and biological." Meaning, thereby, that religion cannot affect character. On the contrary, the modern religious teacher insists that the first business of religion is to train personality, to control conduct, to produce character. Some scientists think they have killed God off, or made Him powerless. But legislatures still pass laws employing preachers to preach to convicts in the interest of reformation, and the Book tells of the fool who said, "There is no God."

Outside of the States that have by law put the Bible into all their schools, no State in the Union has made more rapid progress in recent years than Michigan in restoring the religious note to public education. In May last, the

Grand Rapids ministers appointed a committee to seek to get the Bible into daily use in every school room of that splendid city of 140,000 people. Its rival for the honor of being the second city in the state, Flint, put the Bible into all schools two years ago. Many smaller towns use the Bible daily in all schools. A very high grade elective high school Bible study course is widely used. In scores of high schools there is a weekly chapel exercise distinctly religious in tone. Michigan is coming to the front in religion in education, and may this winter pass a law putting the Bible into daily use in all schools.

A peculiar situation has maintained for long years in New York State. Since 1844 the State Law has said that the Bible should not be excluded from the schools of New York City. Since 1898, by local school board rule, the Bible has been read every morning in every school room in the great metropolis. For sixty years the State Superintendent of Schools has insisted that the Bible must not be used in the schools of the State during school hours. Does the superintendent hold that New York City is not a part of New York State? Otherwise, why is what must be done in the City unconstitutional in any other part of the State? Maybe the superintendent should think a bit. Maybe New York Christian people might help him by a suggestion.

Well, law or no law, is the Bible actually used in the schools of New York City? Yes. About three years ago Webb Farrington, the poet, spoke in nearly four hundred schools of that city, and later wrote an article for one of the great church papers of our nation, stating that religious exercises are actually held; that Protestant, Catholic and Jewish teachers join heartily; that he saw no trouble in any quarter. What can be done in New York City is not impossible in any town in America. Most teachers are religious, and while not violating their own religious scruples, they will put the religious note into education and do it effectively if the public insists they want it done.

Louisville, Ky., has a population of 250,000 people. The Bible is in daily use in every school room and the school board buys Bibles for all rooms and pays for them out of the public treasury. It was in 1924 that the National Reform Association led the effort that secured the law that put the Bible into daily use in every school room in Kentucky. Now that the Bible has gone back into the schools of the Blue Grass State, the legalized gambling at the races must go. God and gambling do not get along well together.

The United States, France and New Zealand are the only three nations in the world that do not have religion prominently in their educational system. The United States is the most lawless civilized nation on the globe, every fourth child born in France is illegitimate and New Zealand is in the midst of a tremendous battle to put the Bible into daily use in all their schools. And when those Britishers get into a fight, they fight. The leading men of the nation are demanding that religion be put back into the schools.

The Central Council of Jewish Rabbis recently reported that those who drop out of the synagogue do not go to Christianity but to atheism. It is also known that but 5 per cent of Jewish youth in the land receive any religious instruction. And the Jews are among the most aggressive outspoken opponents of religion in the schools. Well, if Jews would sooner have their youth drift to atheism through the religionless public school than to get there a few religious truths that would help to tie them to the synagogue, we of the Bible-in-the-schools Christian group cannot help it.

On the other side of the earth, in Japan, in June last a Conference of Buddhist, Shinto and Christian leaders recommended that a department of religion be established in Normal Schools, that religious materials be added to school text-books, and that three leading religious workers be added to the committee that chooses text-books for schools.

Day of Prayer for Schools

For the past century the Day of Prayer for Colleges has been observed by the Christian people interested in these institutions, and incalculable results for good have been vouchsafed in answer to these prayers.

With the hearty approval of the highest courts of many of the leading evangelical denominations in America, the National Reform Association has for the past quarter of a century, and more, been promoting the observance by the churches of the Second Lord's Day of September as a Day of Prayer for Schools. And for this it would seem that the need is equally as great, if not indeed greater, than for the day of prayer for colleges. For while the student body in the United States numbers about 8,350,000, there are approximately 28,000,000 in the common schools of the nation. In other words, for every student in our universities, colleges and professional schools, there are thirty-three in our public schools. And when we add the private schools, which with certain classes take the place of the public schools, we have before us an agency which gathers under its influence, with insignificant exceptions, the children of the whole people—an institution which is steadily making its work more thorough and complete and which is confessedly one of the strongest moulding forces at work upon the character of the nation.

To spread before the Hearer of Prayer the interests of a system so vastly influential and far-reaching cannot but strike a responsive chord in the hearts of all Christian patriots. Moreover, it will encourage a great army of Christian teachers, superintendents and school officers, unselfishly desiring to do their best for the moral welfare of their pupils and, oftentimes, burdened with a sense of their responsibilities. It will ennoble in the minds of many less thoughtful teachers the work to which they have been called, inspire them with newer and higher motives, and set a worthier aim before them through all the arduous labors of the years to come. Nor will the millions of pupils from Christian homes who hear their parents, pastors, Sabbath School and other Christian instructors entreating God for them,

their day-school teachers and fellow-pupils, fail to be similarly impressed and helped.

Nor is this all. The observance of such a day will afford to pastors a natural opportunity to inculcate vital truth concerning the whole work of education and its relation to the moral and spiritual welfare of the child, and to our national Christianity—a desideratum well worth while in the midst of so much loose thinking on this highly important subject.

And what could be a more appropriate date than the Second Lord's Day of September? The Schools are opening, the churches are filling, the Sabbath Schools are rallying. How can the year's work be better begun than by carefully considering the whole subject of public education and by praying for the children and youth of the nation?

Schools

Figures furnished by the Commissioner of Education, Department of the Interior, Washington, D. C., for July 1, 1926.

Population estimated for 1926 in the continental U. S. ought to be 30,064,621 for ages 5 to 17, inclusive.

Enrolled in Public Schools 24,741,468
Private and Parochial

Schools..... 2,438,725

27,180,193

27,259,227

If to these we add 55,632 in preparatory departments of colleges and universities, and 23,402 in secondary courses in normal schools, the total of 27,259,227 represents the number enrolled in all types of elementary and secondary schools, both public and private, for the school year, 1925-26. With an average daily attendance of 19,855,881.

There were enrolled in our Public Night Schools (only 31 states reporting) during the same period, 825,651 students.

There were enrolled in our Universities and Colleges, during the same period, 821,052 students. This number excludes duplicates, but does include enrollment in secondary courses where they are not a duplication. It includes the 55,632 listed above with the secondary school enrollment.

Atheism in Education

By W. S. FLEMING

IT is there. Some folks shut their eyes and deny it. Two months ago the Methodists at Kansas City made Dr. Jas. C. Baker a Bishop of the church. For more than twenty years he had been, up to his election, Methodist student pastor at the University of Illinois, not connected officially with the University, but in daily touch with great numbers of the students and instructors. Within two weeks after his election to the episcopacy he had an article in one of the leading Methodist papers, the *Epworth Herald*, on "What Students Need Most." Certain statements made by him are worthy of careful consideration.

"He (the student) faces a mechanistic interpretation of life ably advocated by certain philosophers. He has been told that intelligence cannot live with religious faith, that there is an irreconcilable conflict between science and religion.

"Then we must add that there is a negative influence on the part of some professors who are openly committed to materialistic, positivistic, mechanistic, behavioristic construction of life and experience which frankly leaves no place for God and spiritual interpretation of life and the universe in human experience.

"Further, many teachers have developed a very clear anti-religious climax which leads them to go out of their way to scoff at the great faiths of humanity."

The words are not the guess of some cantankerous reformer, but the final words of a man who for more than twenty years was in daily very close and sympathetic contact with the student body, a man of unimpeachable integrity and intelligence, who had absolute knowledge whereof he spoke. He was not crying out against the university. He was seeking to show what the Church must do to help the students amid such surroundings. In no sense did he seek to condemn the university unless to tell the facts is to condemn. This makes his indictment the more valuable and the more significant.

Another article in a leading church

paper within a few weeks past, quoted an unnamed "leading educator of America" as saying, "There is a clear absence of definite guidance in matters of morals and religion in institutions of higher learning."

An article in the *Christian Century* of July 5, this year, on "No Religious Leadership in Colleges," says, "The region of permissible agnosticism is widening," meaning in higher educational institutions.

On June 14 last, the *Christian Century* carried a brief item in which the following occurred: "What is termed an 'alarming' spread of anti-Christian teaching and beliefs among faculties and students in American educational institutions is charged in a report just made public, based upon an extensive investigation made by Rev. C. L. Glenn, National Secretary for College Work of the Episcopal Church." Mr. Glenn criticizes especially women's colleges and says the attitude in them "is more agnostic and more critical of religious institutions than it is in men's colleges."

In one of these articles it was suggested that a prominent college president said a few years ago that "more than 60 per cent of present college students graduate with no belief in a personal God or in the immortality of the soul."

Lynn Harold Hough, one of the outstanding preachers in the English speaking world, ex-president of Northwestern University, one of the great educational institutions of this country, said in public address a year ago in Chicago: "If I sneer at the moral enthusiasms of Kant and praise the daring liberty of Voltaire, I am secure enough in many a state university. If I refer with enthusiasm to the moral and spiritual supremacy of Jesus, I have committed a *faux pas* which, frequently repeated, may almost endanger my position in the university. I insist that Jesus ought to have the same sort of entrance to the mind of a student at a state university as Voltaire. I ask only for fair play."

It was the insistent and frequent jibes at religion by a prominent professor at the University of Wisconsin

that started William Jennings Bryan on his crusade against atheism in public education.

Most of the facts mentioned above apply to State institutions, but some of them refer to private, even Church Colleges. And very much more might be given applying to both, but more especially to State institutions. The fact is that there is very much of atheism in State higher education and an unpleasant amount of it in private colleges and universities. It is widespread, insidious even in the lower grades of our public schools. The little book, "The Tree Dwellers" is very widely used in the second grade of the public schools of the nation, as a supplementary reader. It inculcates atheistic evolution, pure and simple, not arguing it, but assuming it to be a fact. The naturalistic, mechanistic, atheistic philosophy honeycombs American education today. An occasional voice lifted against it is like a zephyr in a cyclone.

Nietzsche was the spiritual child of Darwin and the father of the recent world war. The son of a clergyman, at eighteen he lost faith in the God of his fathers and spent the rest of his life trying to make a god of his own. Darwin's survival of the fittest gave him the cue, and he evolved the idea of the super-man and war as the only worthwhile occupation. The intellectuals of Germany got it in the universities. The youthful Kaiser, he of recent Doorn fame in Holland, in 1888, put it into the common schools, and in twenty-six years, 1914, it fruited in the world war, with the threatened destruction of humanity. Just as truly as figs come from fig trees, just so surely did the world war come from the practical atheism of Darwin and the actual atheism of Nietzsche when these were put into the schools of Germany. The flower was the super-man, the fruit the hell of war.

It is a sad fact that most folks do not think, though they think they think. Atheism is permitted in American education on the erroneous and dangerous notion that separation of

(Continued on page 8, column 1)

Association Activities

This issue's page of Association Activities is given over entirely to the report of the Summer's program at Winona Lake, not because there were not other activities to be reported, but because we felt it best for the cause to report fully this type of meeting which to date has been held only once a year, but which we hope to be able to establish as a regular feature of our work and in many places.

August sixteenth brought to a successful close the second season in which speakers from the National Reform Association gave a great program at Winona Lake. In 1927 it was something of a venture, but the nature of the addresses and the character of those presenting them at once attracted more than ordinary attention. For six weeks, every morning, some distinctive message bearing on a better tomorrow was presented.

Such was the character of the work done that it was easy to arrange a similar program for 1928. The character of the audiences this season and their size were such as to inspire the speakers. Men and women from all over the country, from Florida to California, the Middle States and the East were there. A record taken during a single week of the seven weeks' season revealed the presence of residents of twenty-seven different States. People of influence, who are leaders in their churches and communities, sat at the feet of Reform teachers and were manifestly delighted.

Dr. J. S. Martin, for a number of years General Superintendent and later President of the Association, was the instructor the first week, July 2-7. He laid the foundations for all that followed. His general theme was Nation Building, stressing the great Christian fundamentals that make a people truly great.

July 9-13, Prof. J. H. Dickason presented a highly appreciated semi-popular series of addresses that centered around the younger generation—their needs, dangers, desires and their great field of opportunity for service. He spoke as a layman, and as one who believes in and trusts boys and girls.

From July 16-20, the Rev. W. S. Fleming of Chicago was in charge. His might be termed "Education Week." His addresses were of a character that created much favorable comment. As a contender for the Bible in the public schools, Mr. Fleming has been very successful. He shows how this great textbook is at the foundation of any real training for life, and how absolutely essential it is to desirable citizenship.

July 23-27 was "Prohibition Week" with Dr. Wm. Parsons of the Pittsburgh office as the teacher. It was a veritable school of methods and instruction. And at this rather critical time in our political history his messages were listened to with more than ordinary interest and profit. They were not party political messages, but messages based on the higher plane of moral and spiritual conquest, and called attention to the dangers which threaten us on prohibition at this particular time.

Owing to the temporary illness of Dr. R. H. Martin, President of the Association, who was to have been the speaker for the period of July 30 to August 8, Dr. Parsons substituted for him a portion of the time, discussing in an able and informing manner the very important question of the Sabbath in its various aspects.

During the remainder of this period the substitute speaker was the Rev. Dr. Larimore C. Denise, formerly Assistant Superintendent of the National Reform Association, but for a number of years past the President of the Omaha Presbyterian Theological Seminary. Dr. Denise, always an interesting and informing speaker, on this occasion excelled himself in the very practical manner in which he discussed the important subject of The Home: Its Perils and Safeguards.

For the fifth period Dr. Walter McCarroll of New York City was the speaker, bringing a very valuable series of addresses on the general subject of World Peace and the Outlawry of War. Dr. McCarroll made a very profound impression on his audiences and won for himself personally many friends as well as for the cause he presented.

The last week, August 13-16, was General Conference Week and brought as speakers, in addition to Dr. J. S. Martin, Dr. McCarroll and Prof. Dickason, two well-known in public affairs. The first of these was Dr. Charles Stelzle of New York City, who discussed "What About Prohibition" and "Religion in a Democracy." Both addresses were given an attentive and interested hearing, coming as they did from a man of international reputation and accomplishment. Then came two very remarkable addresses by that very remarkable man, Hon. Louis E. Graham, of Pittsburgh, Pa., legal advisor to Administrator John D. Pennington, Prohibition Director for Western Pennsylvania and the Northern and Southern Districts of West Virginia. Mr. Graham spoke out of fifteen years' experience in various high offices and gave much encouragement in the great fight for prohibition enforcement. His addresses constituted a high water mark for the entire season.

The attendants, at times numbering hundreds at a single address, and totaling thousands during the season, showed an unusual interest from first to last; the average attendance was much larger than that of last year; the manifest appreciation of the messages and messengers was very gratifying to the Association; and, all in all, we feel that it has been one of the great experiences as well as opportunities that have come to the National Reform Association to have conducted this series of meetings. It is hoped that a similar series of meetings may be conducted next year not only at Winona but also at other Assemblies in various parts of the country.

No report of the series of meetings would be complete without favorable mention of the courteous and cordial co-operation of the Winona management as well as the pleasant surroundings in the midst of which the meetings were held. The physical topography of Winona, the neat attractive appearance of the buildings and grounds, the convenience and comforts of its hotels and other places of lodging and dining, at reasonable rates, coupled with the variety and quality of the Assembly programs, all contribute to the success of any particular program such as that

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A Suggested State Law

Requests are often made for a bill that it would be proper to present to a State Legislature to put religion into the schools. With that idea in mind, the bill below has been prepared with some care. Of course it is only tentative, and any legislative body would doubtless make many changes, but it can be used as a foundation. Phraseology would need to be adjusted to the language of the various States, but this would be easy. The bill is comprehensive and might all be passed, or either one of several parts could be enacted as indicated below. The introductory sentence is a quotation from the Ordinance of 1798, and is really

the Magna Charta of our American public school system. In some States it is the custom to have an introductory paragraph to indicate the purpose of the law. In others there is no such custom. Careful study of the whole ground of the right and need of religion in public education would in the end put some such bill as this upon the statute books of the various States. There is no reason why religion should be in our prisons and asylums, our legislative bodies, our army and navy, and all other public functions except the schools, and shut out or neglected there. It is Christ in the schools or chaos in this nation.

Suggested Bill

"Religion, morality and knowledge being necessary to good government and the happiness of mankind":

The people of the state of.....enact:
Sec. 1. An extended list of references to Bible passages of moral and non-sectarian religious value suitable for devotional use in public schools shall be furnished free to school teachers by the State Superintendent of Schools.

Sec. 2. One or more of the passages in section one hereof shall be read daily, from the Bible, without sectarian comment, in every public school classroom or assembly room, at the opening of school by or under direction of the teacher in charge, and prayer may be offered or the Lord's prayer repeated and religious hymns sung: Provided that any child shall be excused on written request of a parent or guardian.

Sec. 3. County superintendents shall administer section two hereof, and the certificate of any teacher may be revoked according to law for willful neglect to conform to said section two.

Sec. 4. In high schools and junior high schools and State teachers' colleges having a suitable assembly room, a weekly chapel exercise shall be held under direction of the superintendent or principal, at which the Bible shall be read, prayer offered or the Lord's prayer repeated, religious songs sung and a non-sectarian religious address given by a pastor or other person: Provided that any student shall be excused on written request of a parent or guardian.

Sec. 5. Elective courses in the English Bible, including among other subjects its moral and non-sectarian religious teachings, on full parity with other subjects, shall be offered in all high schools, junior high schools, State teachers' colleges and all institutions of higher learning supported in whole or in part by the State.

Sec. 6. School boards are hereby authorized to employ suitable teachers and provide moral and non-sectarian religious instruction in public schools: Provided any child shall be excused on written request of a parent or guardian.

Sec. 7. On written request of a parent or guardian, a child shall be excused from school at stated times for one period of not to exceed one hour a week, without loss of school credit, to attend religious instruction classes elsewhere.

Note—The first three sections above can be taken by themselves and will provide a law for reading the Bible in public schools. Any or all of the other sections can be added to the bill. Or any one of them can be used alone for a law on the particular point. All put together, put into a law, will make a comprehensive measure that will pretty well cover the subject of religion in public education or in connection therewith. That called for in every item above is being done somewhere in the schools and all may be done everywhere without violating fundamental principles.

Atheism in Education

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Church and State shuts religion out of public education. The idea is groundless. The very men who wrote that great and valuable principle also shot public education through and through with religion. Thomas Jefferson, the falsely reputed father of religious liberty in this country, thirty years after the principle was adopted, asked for and secured a law putting religion as a required study in the University of Virginia, of which institution he was the founder and guiding spirit.

Until about fifty years ago, American education was thoroughly religious. Religion was never driven out by law. Religion in public education is not today illegal. Jesus Christ has a perfect legal right today in our educational system. Aggressive atheism and anti-Christianism and passive Christianity fully explain the absence of Jesus and presence of Voltaire and Darwin in present American education. If Christianity does not again become militant, as in days ago, and drive atheism out of public education, America will be atheistic in a century.

Must Public Education Be Secular?

IT seems almost foolish to be constantly returning to first principles to prove the right of religion in public education. It is like driving a spike into a plank and clinching it and then going back every few days to drive it again in the same spot. One would think that after one hundred and fifty years of national life such a primary question would be solved and settled, especially since the public school system began in this country three hundred odd years ago. It would look as though common sense would require us to point to the future instead of spending so much time digging up the past. But the thoughtlessness of some folks and the bluff of others compel us often to return to first principles. There is a determined effort on the part of some to make it appear that God has no right in American school rooms. The task is not confined to atheists and Christ haters and public school haters. Not a few orthodox Christians are among the number who blandly and with show of superior wisdom often say "Of course separation of church and state shuts religion out of the school house." Recently it was so stated in a great daily paper by one of the Christian leaders of the nation. This gentry never argue the question. If they did, they would be tangled in a minute. They simply assert it and pass on as though it was a settled fact. Apparently there is a purpose behind the method used. They seem to seek to win by suggestion what they know they cannot win by argument. Anyhow, because of them, we must keep digging about the roots of our American institutions.

Association Activities

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of the National Reform Association—in the way particularly of attracting people to this great center of moral and religious influence.

The National Reform Association has a corps of speakers available for the discussion of great moral and politico-religious problems all the while and especially that of prohibition for the next month or sixth weeks. For terms, write the National headquarters 209 Ninth Street, Pittsburgh, Pa.